THE UNIVERSALIST Leader

LIBRARY
STARR KING SCHOOL
NOT TO BE TAKEN FROM BUILDING

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Volume CXLI January, 1959 CBSK Boston, Mass.

141
959

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

EMERSON HUGH LALONE, *Editor*

ALICE E. DORR, *Managing Editor*

M. LEONA HASKINS, *Subscription Clerk*

Editorial Correspondents

Sheldon Christian, Brunswick, Maine
Donald K. Evans, Akron, Ohio
Henry Felton, Montrose, Penn.
Mrs. Alfred Dunbar, Rochester, New York
John S. MacPhee, Mukwonago, Wisc.

PUBLISHED Monthly, at $3.50 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 30c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.).

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

UNIVERSALIST PUBLISHING HOUSE
Albert F. Ziegler, President
Emerson Hugh Lalone, Manager
16 Beacon Street
Boston 8, Massachusetts
Telephone LA 3-4485

OUR CONTRIBUTORS

January, 1959 — No. 1

We cannot think of a better way to begin a new year of service to our subscribers than to give you this cover showing a fine group of loyal young Universalists. This is the **Junior High Choir** of the **Betts Memorial Universalist Church, Syracuse, New York.**

Albert F. Ziegler, for the last five years minister of the First Universalist Church of Providence, Rhode Island, and minister-elect of the First Universalist Church of Melrose, Massachusetts, at the request of the editor, is doing a series of articles on **Foundations of Faith.** The introduction to this series, **A Man on Two Horses,** we are happy to present in our first 1959 number.

Dana E. Klotzle, director of our Service Work, reports that the **Universalist Service Committee Meets Refugee Needs in Berlin.**

William B. Lipphard, for many years editor of *Missions,* and now in retirement, Secretary of the Associated Church Press, has written an important, because it is a fair-minded, report to American churchmen on the occasion of the twenty-fifth anniversary of the repeal of Prohibition. **Alcoholic Balance Sheet** should be carefully pondered by all of us.

Philip R. Giles, General Superintendent of the Universalist Church, comments on **Our Faith and Our Future** for 1959.

Llewellyn Jones in his *Poets in Epitome* Series has in this number an especially timely and sensitive discussion of **William Carlos Williams** and his work as a poet.

The **editor** attended and reports on the happy occasion when **Universalists Honored Dean MacLean** for his thirty years of service to the Theological School of St. Lawrence University.

Report to All Universalists is the official account of the fall meeting of the Board of Trustees of The Universalist Church of America.

Foundations of Faith

Introduction: A Man on Two Horses

Albert F. Ziegler

IN the early days of Universalism in this country, our faith gave promise of building for itself one of the major Protestant denominations. Everywhere the gospel could be preached, numbers welcomed it. John Murray could set out on a preaching tour, friendless, without arrangements or promised welcome, and would return from it with a host of friends along the route, eagerly waiting his return. Universalist societies sprang up all over the regions where preaching had been heard, asking for Universalist ministers, building chapels. At one point, a state convention was so deluged with opportunities for the development of societies that a vote in assembly was felt advisable to the effect that "no new field be entered without unmistakable signs of a call from Heaven." No longer would we respond to the appeal of men or even of societies; we would move only on a summons incontrovertibly divine!

This great promise of organized Universalism was not fulfilled. What happened? Albert Q. Perry, in his pamphlet, *Universalism, an Ancient Faith for Modern Men and Times,* said of the early Universalists, ". . . they were very sure that soon all churches would be Universalist, and that then a person would choose to be Catholic, Baptist, Unitarian, Quaker, etc., only because of a personal preference as to forms of worship and organization. A separate sect was only a temporary thing." In this analysis is, at once, the reason for the failure of the promise then and the key for the understanding of the nature of our Church now.

Mr. Perry implies a distinction between the nature of the gospel and the mode of the expression of that gospel. The gospel is universal salvation; the religious expression of the gospel properly may be in any one of a number of different theological and liturgical forms.

Unlike some other denominations, the Universalist Church was not mothered by any other denomination. Methodists came largely out of the Church of England, Unitarians out of Congregationalism, et cetera. Universalists came from many churches and from no church. When he preached in Newport, Rhode Island, Murray tells us, many Jews attended his sermons and were "well pleased." The pattern of early Universalist groups cut across many different religious traditions, including persons accustomed to the worship practices of many different churches. Many of these came to Universalism with no feeling that it demanded a break with their previous affiliation. They saw Universalism as *a completion of their own religion.*

On John Murray's first visit to Rhode Island, the Newport Congregational minister was out of town for a week. The laymen of the church, meeting Murray, asked him to supply the pulpit for that Sunday. They enjoyed him to the degree that he preached in the church every night that week. The Congregational minister returned, talked with this invader, was "very cool," and Murray was offered the pulpit no more. It may be that this is a lesson to ministers. Like dishonest bookkeepers, they dare not take vacations; certainly not when there are Universalist ministers around. But, certainly, it is an indication that many laymen who enjoyed and in some instances "came over to" Universalism, did not see it as competitive with their church, but as an interesting supplement, even a necessary completion of its gospel. The kind of salvation taught by their church now was seen to be assured for all persons. The God worshiped in their church now was seen to be a sovereign God, whose will could not be denied.

A further indication of this tolerance is seen in the fact that, in many cases, the previous church affiliation and association of new Universalists was not broken,

especially in those areas where there was no Universalist church or regular preaching. These Universalists would continue to attend their previous church as usual, with Universalist meetings at odd hours. They were truly Universalists, but of hyphenated varieties: Universalist-Baptist, Universalist-Congregational, Universalist-Episcopalian, et cetera.

These hyphenated Universalists became a matter of great concern to conventions. In 1846, a state convention cautioned its members to be very careful in "permitting their children to attend Sunday Schools of other denominations, and that where they give such permission, duty requires them to overlook their studies and note the character of the matter taught them, in order to counteract the impression of errors." But an even more decisive concern was felt by the non-Universalist churches. While there were many laymen who saw no conflict between the new faith and the old, there were many laymen and clergy who, like the Newport Congregationalist, came home from theological vacations to find their fortresses invaded by dangerous nomads. A bitter war began, and in the conflict, our faith was ordered and deepened, but our numbers were decimated. The Universalists were forced into formal and separate organization, but on a vastly smaller scale than had been promised.

The great majority of Universalists had been of some hyphenated variety, who had not wholly come out of their former religious pattern and saw no need to. They had straddled the camps, a foot in each. When the camps were moved apart, largely by the "outlawing" of Universalism by the other churches who saw a necessary contradiction between the faiths, this straddling became difficult, finally impossible. One could no longer be a Universalist and a Baptist, or a Universalist and an Episcopalian. He must choose between his former church and the new faith.

It was not an easy choice, even for deeply convinced Universalists. If they left their former church, they would end sharply an association which was then a central part of their life, socially as well as religiously. In its place they would take up a new and outlaw group of friends. They would lose the benefits of a pattern of worship, to which they had been accustomed, to take potluck in a new. At best there would be available to them a polyglot form of worship with others of differing traditions and needs; at worst, and almost in general, they would become part of a group not large enough to have a church or preacher, meeting in homes and reading tracts for sermons. Most important, they would have to take their children out of an established church school with a regular curriculum and teaching staff to put them into a school, if any, confused in its teaching and irregular in its program. Even the most convinced Universalist suffered by this great divorce because the Universalist Church was not then organized to satisfy his religious needs. Universalism was hardly more than an appendage that could be attached to any church, but which had difficulty standing alone. It was a tail that needed a dog to wag it. It was a smile without the Cheshire cat.

If, on the other hand, a person chose to stay with his former non-Universalist Church, it is true he would have to keep his Universalism to himself, to interpret the sermons freely, to supplement the church school teachings, "to counteract the impression of errors." But, he would retain his old friends and associations; he would have the benefits of his traditional worship and all the other considerable advantages of an established church.

To stay in the established church was easier for most; undoubtedly it was necessary for some; and stay they did in great numbers. Except where a Universalist church had been established or quickly could be, and preaching was regular, it became extremely difficult to hold the people to our membership. Societies that had grown up in many places withered and died. Groups of "believers," who had shown promise of organizing, now became evasive. Great numbers fell away even from organized societies. Universalism was sifted down, its theology and its government taking definite form, but its size a fragment of its former promise. It had become a competitor among the other Protestant churches. It, too, had thrust upon it the necessity of becoming a complete church on its own; not a fragment of a religion, but a whole, consistent faith; not a philosophy to discuss, but a religion to believe and enjoy.

What kind of church would it be? What kind of people did it have left and what were their religious needs and preferences? They were people to whom the belief in universal salvation was very important. They had given up much for the right to hold, express and propagate it publicly. To some degree, they were people to whom formal worship was not immediately vital, or, at least, to whom the forms of worship were not all-important, because they had chosen to be content with the do-it-yourself varieties their new church afforded. And, yet, they still were people who had in them, however overlaid, the memory of traditional worship forms out of which they had come;

or, it may be, the yearning for modes of religious expressions genuinely needed for their best worship. Different persons have different worship needs to which they will incline even without training, or against training. To them, such worship forms were not a denial of, but the happiest expression of, the gospel of universal salvation.

In short, despite the sifting, our people still were hyphenated; in agreement on the fundamental belief in universal salvation, differing on the best religious expression of this for them. Other churches could maintain more or less of a oneness of gospel and expression of gospel; the worship form was dictated by the gospel it expressed. It could not be so with us; *and it did not need to be so.* Our unity was in the belief in universal salvation. This required no single mode of expression; it was genuine in many different worship settings. Thomas Whittemore, in his introduction to the 1860 edition of *The Modern History of Universalism* said, "Throughout this work I shall use the word 'Universalist' in the same sense in which it has always been used in this country, since John Murray landed on the shores of New Jersey, viz.: to signify a person who believes in the eventual holiness and happiness of all the human race, whatever may have been his opinion on minor topics. He may have been a believer in the unity or trinity of the Godhead . . . or he may have held any view on any minor topic; but if he believed in the final salvation of all men, in God's time and God's way, he will be considered under our rule a Universalist." There was no Universalist way, rather there were Universalist ways.

When early Universalists set out to make a church for their faith, they very naturally and properly made excursions into the worship structures of other churches. Some of the results were evident in borrowed hymns (Father Ballou's efforts were not for the ages!), in borrowed rituals, in theological language; all borrowed and adapted by the various local Universalist churches from Baptist, Episcopalian, Congregational and other traditions. We became a hyphenated church, or, rather, a fellowship of hyphenated churches, differing from each other in appearance and practice according to the different needs the people felt and the different sources from which they borrowed.

This hyphenation still characterizes our churches today, giving rise to misunderstandings within and without the denomination and exciting conflicts among us. Our troubles are not out of errors in our structure, but essentially out of two misconceptions about it. We are inclined to expect all Universalist churches to be different in all ways from non-Universalist churches. There is a feeling that we have failed in our mission if a non-Universalist should say, even on slight acquaintance, "Why, this church is very like my own." Yet, this should not be surprising. If the Universalist Church is to be a church, if it is to serve the whole religious needs of its people, with beauty, mystery, inspiration and comfort, as well as reason and logic, it must be like other churches since this is their aim as well. Of course, since our church is Universalist, although in many ways it will seem similar to other churches, there is the vital particular in which it differs, the reason for its separate existence. That difference is not always apparent enough among us. It is the reason why, however like other churches we may seem to be, *we are still Universalist.* It is the reason why we remain in fellowship with churches from whom we differ in forms, rather than merge with others who celebrate a different gospel in a like manner.

Secondly, we are inclined to expect all Universalist churches to be in all particulars like all other Universalist churches. "This is not a Universalist church," comes easily to our lips when we have visited some one of our neighbors in fellowship. Our worship practices still differ widely from church to church, and each of us feels he enjoys the truest expression of Universalism. Like the Hebrews who wanted a king because every other country had one, we sometimes yearn for a "party line," a single official theology and worship pattern which is Universalism, that we may be as others are. We need to listen to the warnings of a modern Samuel.

If we were to agree on one method of expression of our common faith, to require uniformity, it would have to be a naturalistic form. We cannot agree on forms of worship. We have different needs and desires; each of us sees the truth differently and celebrates it best in different terms. If we were to force agreement, it would have to be on the simplest terms, stripping Universalism of any churchly nature, reducing it again to a philosophical appendage to the gospel of other churches. We would cause a repetition of the great divorce of the 1800s, compelling many to become displaced Universalists seeking a satisfaction of their religious needs in the churches of other denominations, by denying them in our churches the atmosphere they love and need.

To be fundamentally true to our common gospel, to

(Continued on page 13)

Dr. Ulrich with refugee boys of Haus 6.

Lucky ones awaiting flight to West Germany.

Universalist Service Committee Workers Meet Refugee Needs In Berlin

UNIVERSALISTS have a right to be proud of the fact that ever since June 15, 1958 they have been represented in West Berlin, the new nerve center of international tensions, by the Rev. Gustav Ulrich, D.D. and his wife Rebecca. Under the sponsorship of the Universalist Service Committee, the couple are devoting full time to making life more bearable for youth refugees and orphan children in Free Germany's largest city. Mrs. Ulrich spends Thursday through Saturday at the Waidmanslust Children's Home working with fifteen two-year-old orphans, replacing workers who are not available during this week-end period. She assists Dr. Ulrich in his work with the refugee boys on the other days of the week. Of their joint efforts, Dr. Ulrich writes:

"On arrival, the refugee boys are issued blankets, bed and pillow coverings and are assigned to one of the barracks. (The Neukladow Heim, refugee center, is a former rural estate where Bismarck's mother once lived). The boys are then given physical examinations following which they must register (as do all newcomers to Berlin) with Kladow police. As soon as the social workers can arrange it, they have conferences with the boys and establish a case history. It takes from three to seven weeks to complete the case histories, i.e. to hear from relatives, check on past criminal acts, if any, and decide to what place in the Federal Republic the boy can best be sent. While here, they are expected to work on maintenance, in the kitchen, and perform house duties. Occasional movies (twice a month) and a recreational room provide activities for free hours, of which there are too many.

"Our own activity is primarily contact and friendliness to the individual boy as we get to know him, especially the boy who finds it difficult in this environment and away from home and friends. We give talks on America and work with the counselor on the needs of the individual boys. On Saturdays and Sundays I have the responsibility of the recreational program. Without my doing this, the sports house would be closed week ends."

Three large cases containing more than one thousand good used men's shoes have been sent to the Ulrichs by the Committee for distribution to the several hundred refugee boys, many of whom wear pieces of wood shaped to the bottom of the foot and tied on with pieces of leather. Money has been sent to the Ulrichs for use in Christmas parties being planned for the children and youth. After the first of the year, the Ulrichs will work for a time with refugee families in the Wilhelmsburg Center in South Germany. Some of these families have been in Wilhelmsburg for as long as three years.

Keep Clothing, Shoes, Mittens, Blankets Coming

Articles of clothing, shoes, mittens, blankets are needed by your Universalist Committee for future shipments. Send to Universalist Warehouse, Horn Packaging Company, 31 Smith Place, Cambridge, Mass.

— D.E.K.

Alcoholic Balance Sheet

William B. Lipphard

A brief analysis of assets and liabilities on the twenty-fifth anniversary of the repeal of the Eighteenth Amendment.

ONLY nine months and fifteen days were required for the forty-eight states to ratify the repeal of the Eighteenth Amendment, then known as the Prohibition Amendment. This had been proposed by Congress on February 20, 1933 and the Twenty-first Amendment, which repealed the Eighteenth Amendment, was proclaimed adopted December 5, 1933. Thus twenty days before Christmas, a mighty sluiceway was opened for the flow of beverage alcohol. Wines, whiskeys, brandies, and other hard liquors were again legally offered for sale. Meanwhile, by Congressional action of President Franklin D. Roosevelt, beer was permitted to be sold in April, 1933, or eight months prior to the actual repeal of the amendment. The brewing industry moved fast. Within fifteen years, the breweries in the United States produced 889,068,689 barrels of beer. Since each barrel holds thirty-one gallons, that meant 27,551,129,359 gallons.

The year 1958 thus brings an ominous twenty-fifth anniversary in American life. In this anniversary year, a balance sheet of the American liquor situation makes dreadful reading.

Of course, it must be acknowledged and credit must be given where credit is due, that there are a few assets and credits, as well as huge liabilities and debits, in this balance sheet.

The credit items are easily recognizable. 1. Repeal of the amendment, with the imposition of license fees, produced new revenue for municipal, state, and the federal governments. Since the year 1933 marked the bottom of the great depression, such additional revenue was heartily welcomed. Today, the total number of taverns, saloons, bars, or whatever you call them, and of retail stores exceeds the combined total of churches and schools by nearly 30,000, and the ratio of liquor outlets to American homes across the United States is one liquor store or bar to every eighty American dwelling units. The license fees from these establishments bring in a substantial revenue. Moreover, the real estate taxes on breweries, distilleries, wineries, vineyards, and on the retail outlets likewise swell the coffers of the local, state and national treasuries. According to John M. Morehouse in *The New York Herald Tribune,* the drinking of tax-paid alcoholic liquor is now the second largest source of revenue to the Federal Government as well as one of the largest revenue producers for the states.

Moreover, during these twenty-five years the liquor industry has spent more than fifteen billion dollars on farm products, corn, hops, malt, barley, and other grains, and for bottles and tin can containers, and for the construction of new breweries and distilleries. The brewing industry claims that it has appropriated thirty-eight billion dollars for such expenditures and has injected that colossal sum into the American economy. Furthermore, as anybody is aware who reads a newspaper or a magazine or sees a billboard, many millions of dollars are spent each year in advertising. 2. These hundreds of thousands of establishments produce rent income to their landlords who in turn pay state and federal income taxes on the rent received. 3. All these establishments, retail and wholesale, give employment to a substantial number of people. Back in the years of the depression with its millions of unemployed, this new employment was likewise welcomed. Although some 1,200,000 people are thus employed, by comparison with the total labor force in the United States, computed to be about sixty-five million, the total employed in the liquor traffic is really quite small. In addition, about 400,000 are engaged in the illegal industry known as bootlegging.

Such are the credit items. They are more than offset by the costly, terrifying, tragic debit items. Whatever assets there may be in this alcoholic balance sheet become negligible when contrasted with the huge liabilities instantly recognizable by anybody who looks realistically at the American liquor scene today. There are at least eleven such overwhelming, bankruptcy-producing debits and liabilities.

1. The past 25 years have witnessed an immense, indeed incredible increase in the number of people who drink. In a well-documented study, the Metropolitan Life Insurance Company, which naturally has much at stake in the number of deaths directly or indirectly attributable to the consumption of beverage

alcohol, states that there are now 65,000,000 people in the United States who drink. That easily approximates more than sixty per cent of the adult (over 18 years of age) population. Nothing comparable to this was true twenty-five years ago.

2. The past twenty-five years have witnessed a steadily mounting rise in crime, directly or indirectly due to liquor. There is hardly a city across the land that has not had to increase its forces for the maintenance of law and order to cope with the increase in murders, rapes, burglaries, assaults, and other crimes attributable to the use of liquor. Typical of the high cost of crime due to alcohol is the experience of a city in Michigan. In 1950, the city collected in license fees $57,573 from the liquor traffic, whereas expenditures due to crime related to drink totalled $246,000, represented by judicial, police, and jail expenses, relief and welfare to dependent families, aid to neglected children, and industrial loss due to alcoholic absenteeism, a net loss to the city of $188,000.

3. The dangerous rise in juvenile delinquency is front-page news in every town and city. And while today's feeling of economic and political insecurity, resulting from wars and rumors of wars, is philosophically interpreted as a background for juvenile delinquency, most of it is due to delinquent homes, neglectful parents, unhappy marriages, poverty, and other conditions in which liquor is the factor. Much of it is due directly to the ability of youth to obtain liquor in spite of the legal prohibitions against selling liquor to minors. *The New York World Telegram,* March 29, 1958, published a full-page feature article revealing that teen-age drinking and drunkenness had become a national problem. Surveys thus far made showed percentages from eighteen to ninety in teenagers who drink.

4. The enormous consumption of grain, fruit, sugar, and other food elements in the manufacture of alcoholic beverages constitutes an immense waste of natural resources. This is especially true at a time when millions of people in the United States do not have enough good food in spite of our high standard of living and our economic prosperity. And the food consumed in the making of alcohol could be of immense help in relieving the hunger of many millions of people in Asia and Africa who never know what it means to have a satisfying meal.

5. The liquor traffic has never achieved distinction as a law-abiding industry. While most retail establishments obey regulations and the majority refrain from selling liquor on Sundays, on election days, and on other prohibited holidays, yet there are many violations. Moreover, the lack of a uniform national law about selling to minors permits immense violations. For example, in New York the age limit is eighteen whereas in New Jersey it is twenty-one. All that is needed for boys and girls of nineteen in New Jersey to saturate themselves with alcohol is to ride the ferry across the Hudson River or travel by bus through one of the tunnels.

6. The prevalence of bootlegging and moonshining, notwithstanding the glib promises and assurances given by the liquor interests that repeal of the Eighteenth Amendment would do away with this illegal liquor traffic, is another debit. According to Donald I. Rogers in *The New York Herald Tribune,* bootlegging is now higher than at any time within the past twenty-five years. This hits three ways. First, it deprives state and federal governments of tax revenue. Second, it takes away profits from the legalized liquor industry. Bootlegging and moonshining are reputed to produce and distribute double the quantity of liquor made available by the legalized industry. Third, it compels the employment of an immense force of state and federal police agencies to hunt down hidden liquor stills and close up illegal retail disposal outlets. These law agencies work day and night. The illegal traffic is well organized by racketeers and fabulous fortunes have been made in it.

7. All across the land the jails are overcrowded. Alcoholic rehabilitation institutions are taxed to capacity. The organization known as Alcoholics Anonymous does a thriving business and renders a sadly needed service in redeeming multitudes of people caught in the frightful throes of alcoholism. No such institution was known twenty-five years ago. No one has calculated the huge public and private expense necessary to maintain these institutions for the housing and retention, or the possible cure of hordes of drunken bums and sots that are cast by the liquor traffic upon the human trash heap. Moreover, absenteeism from industrial plants and other factors of alcoholism now cost American industry one billion dollars a year.

8. What is inexpressibly sad to contemplate is the increasing number of women drinkers. Many are known as "solo" drinkers. Take a walk through any cocktail lounge of a hotel during the afternoon or evening cocktail hours and observe the many women, victims of the liquor habit, who sit there without female companions or male escorts. Their lone presence evidences that something is wrong with their personalities. Instead of consulting a competent psychiatrist, they vainly try to remedy their malad-

justed personalities with more and more alcohol. The woman "solo" drinker was an unknown phenomenon in American life prior to the repeal of Prohibition.

9. Terrifying is the steadily increasing number of confirmed alcoholics, now estimated at five million. According to the U. S. Department of Public Health, alcoholism is now the fourth most prevalent disease among the American people, exceeded in number of patients only by heart disease, cancer, and mental illness. The old term "alcoholic" has become something new in the American vocabulary. What makes this so ominous for the future of the nation is that ten years after repeal, one out of eight confirmed alcoholics was a woman. *Today one fourth of all alcoholics are women!* And the "quacks" are crowding in on these unhappy, wretched people, seeking to profit from their affliction. In its issue of March 22, 1958 *The New York World Telegram* carried a feature article on these charlatans and quacks, and the fraudulent, so-called "rest homes" for the victims of alcoholism. All seek to mulct the afflicted and their confused and distressed families with vain promise of remedying the illness.

10. The advertising industry merits severe condemnation in creating a liability and a debit in this alcoholic balance sheet. Gone is our previously cherished American privacy. Violated is the security and the sanctity of the home which from time immemorial the American has regarded as his castle. Through radio and television, by magazine and newspaper, every home today is invaded by the seductive pleas of the liquor traffic. In a recent full-page newspaper advertisement the brewing industry proudly boasted that beer is now served in two out of every three American homes. What a colossal tribute this is to the pernicious power of American advertising. Of course, any American can shut off his radio and television and he can cease reading; but what a price he would thus have to pay for maintaining his freedom from liquor invasion. And if he seeks to escape it by a drive into the country, the omnipresent billboard advertisement claims his attention and seeks to lure him to drink. In its promotion of the use of alcohol, the liquor traffic is guilty of the most brazen effrontery, of lack of good taste, indeed of offensive sacrilege. I have before me a half-page newspaper advertisement in which appears the following highly revolting suggestion.

> May we suggest champagne for your Sunday breakfast? Orange juice may be adequate for week-day breakfast. But comes Sunday, you owe yourself a little of that feeling of ineffable luxury that comes only from a bottle of champagne before Sunday noon. A couple of glasses of this beverage with your late Sunday breakfast and you will spend the rest of the day with your feet planted firmly in the clouds.

Thus while many Americans regard Sunday forenoon as the time for worshiping God in church or synagogue, the advertising industry suggests a substitute, champagne for Sunday breakfast. And surely by this time, after twenty-five years of it, the American people have become altogether too hardened to the vicious Christmas advertising campaign which saturates every magazine and newspaper with its full pages, which begins early in the fall, and persistently seeks to persuade the American people that the best of all Christmas gifts is a bottle of whiskey! Fortunately, some national magazines like *The Ladies' Home Journal,* and to them special appreciation is forever due, have not yielded to the temptation of this seductive advertising liquor revenue, in terrific contrast to others like *Time* and *Life,* whose liquor advertising, especially around Christmas, runs into many pages.

Thus far all efforts to curtail liquor advertising, especially through radio and television, have been futile. A bill introduced into the Senate a year ago by Senator William Langer never emerged from the Senate Committee on Interstate and Foreign Commerce. A few public hearings were scheduled but these were largely a sop to people opposed to liquor advertising. Said the Senator as he introduced his bill, "Alcoholic beverage advertising is educating Americans to turn their homes into drinking places and their children into juvenile delinquents."

11. Finally, the huge casualty list on the highways constitutes a frightful indictment of the liquor traffic and adds unspeakable tragedy to the balance sheet, because alcohol and gasoline do not mix. Even the liquor industry itself recognizes some responsibility for highway tragedies and mutilations, as evidenced by the now familiar New Year's Eve distillery advertising, "If you must have one for the road, make it coffee!" For it is now a well-established fact that one for the road really means one for the morgue. And to protect themselves, the liquor interests also admonish you, "If you drive, don't drink; if you drink, don't drive."

How many thousands and thousands of people of all ages have been horribly mutilated, crippled for life, or instantly killed on the streets and highways across the United States because somebody was driving while under the influence of liquor will never be known. Some day a life insurance actuary, in order to cultivate new life or accident insurance rates, will make it his business to calculate these highway casualties. Accord-

Council of Liberal Churches (Universalist-Unitarian) meeting, November 13 and 14, 1958. Standing, left to right: Rev. Albert C. Niles, Mrs. Randall Hilton, Kingsbury Badger, Dr. Richard Steiner, Dr. Carleton M. Fisher, Rev. J. Harold Hadley, Roland W. Burbank, Alan F. Sawyer. Seated, left to right: Mrs. Lotta A. Hempel, Dr. Ernest W. Kuebler, Dr. Clinton L. Scott, Mrs. Benjamin B. Hersey, Rev. William W. Lewis, Nathaniel L. Harris, Mrs. Edgar Wilson, Dr. Merrill E. Bush, Dr. Philip Randall Giles.

ing to *The Hartford Courant,* the United States with its highway deaths of 23.4 per 100,000 outranks every other nation on earth. The mere fact that one large insurance company offers accident policies at considerably lower rates to people who do not drink evidences that liquor driving has become a frightful menace. There seems to be a studied effort, a stern determination in the newspapers not to publish the grisly statistics, and to play down any publicity whenever a highway casualty is discovered to have been due to liquor.

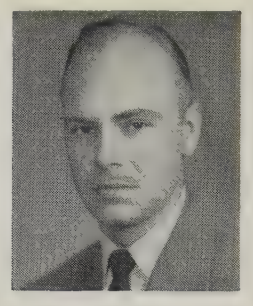
What is more serious is the absence of pressure on the part of municipal authorities to hold such drivers responsible. In my own county of Westchester in New York State, *The Yonkers Herald Statesman* reports that in ten years hundreds of motorists have escaped criminal prosecution for alcoholic driving fatality cases because of failure of municipal authorities. Yet more than half of the five hundred and eighty-nine automobile deaths in the county during the ten-year period were definitely traceable to driving while under the influence of liquor. There has not been a single conviction. Many officials admit privately, said this newspaper, that the pressure upon them and on doctors, lawyers, judges, to hide the evidence "is terrific." In New York City in 1957, more than half of the automobile drivers who were instantly killed or who died within twenty-four hours after their accidents, according to the *New York Times,* were under the influence of liquor.

A recent cartoon in *Light* pictured these assets and liabilities, these credits and debits in the alcoholic balance sheet in picturesque yet grim fashion. The cartoon showed a small retail liquor store with a halo over the roof and angelic wings attached to its side walls. The sign over the door read, "Little Innocent Liquor Store." Below the building was the caption, "What the liquor traffic would have *you* believe." Then beside the little store the cartoonist had pictured the street with a huge bag being emptied of its contents. The captain read, "The Actual Cost of the Little Innocent Liquor Store." Out of the huge black bag fell an immense array of evil things. I list them only partially: vice and crime bill, alcoholic hospitals, adult delinquency, broken homes, juvenile delinquency, lost working hours, wasted resources, insane asylums, reformatories, jails, drunken driving, accidents, property damages, and highway deaths.

Here is indeed a grim, sorry, disillusioning, tragic alcoholic balance sheet. In the realm of corporate finance, any business concern whose balance sheet showed such a preponderance of liabilities and debts against assets and credits would instantly be haled into court as bankrupt.

Our Faith and Our Future

Philip R. Giles



ONE of my colleagues says that knowing the right questions to ask is as important as having the right answers. At the moment there is a good deal of questioning going on in the denomination, but it seems to me that many of the questions are not the right ones.

For example, people say to me, "What's the future of the Universalist Church? Where is it going?" And they almost say to me, "What are *you* going to do about it?" I get the feeling that this question is being asked by some who don't particularly care where we are going so long as we are on the move; by some who just want a target for their "outrageous slings and arrows"; and by some who seem to assume that the minister at the head of the denomination is wiser and more clairvoyant than his colleagues.

I am convinced that this is the wrong question, and that I am the wrong person to be asked.

I think there are only two important questions at this point. One is: "What is the future of the Universalist *faith?*" and the second, "Who is responsible for it?"

The Universalist faith has a tremendous future, because it is a faith that seeks to make men whole, sane, and healthy in a world in which so many men are fragmented, irrational, and sick. This faith of ours is one that trusts human beings and their ability to deal justly, mercifully, and generously with all people. In the presence of so much fear, distrust, and pessimism, this kind of faith is essential to continued life and growth on this planet. Therefore, our duty to that faith must brook no little dreams, plans, or schemes. We must measure up to the greatness of our religion.

Second, the future of the Universalist faith rests in *your* hands. Whatever the decision about merger, the future of our faith lies clearly in the kind of competence, devotion, and incisiveness which you bring to the organization that will carry our message in the future. If merger is the will of our people, universalism must move forward with its life-saving gospel through the merged organization; if non-merger is the will of our people, The Universalist Church of America must be the vehicle. In either case, the lot falls to those of us now on the scene. And in either case, the future will call for more energy, hard work, and sacrifice than we yet have made, whatever the decision about merger.

In other words, we are not in business to build an organization for its own sake, or to perpetuate historic relationships for their own sake. We are in the business of trying to save our own lives and those of our fellow human beings by the implementation of the Universalist gospel at all possible points. This can be done in a dozen different ways, and through a dozen different organizations. But it will happen only *through those persons who give themselves* to a positive proposition, and not through those who are simply "agin" something or other. Thus I shall cherish both those who favor merger and those who favor the continuation of our single existence. My uneasiness will rest with those who are simply opposed to one or the other, and with those who think there's a safe middle ground somewhere between.

Universalism must be perpetuated, strengthened, and infused into the modern world's relationships if that world is to live. It was for this purpose that our churches were formed. It was for this purpose that I was ordained. Whatever our decision about merger, this must continue to be the reason for existence within our churches and within our lives.

Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. We pay for a single fighter plane with a half billion bushels of wheat. We pay for a single destroyer with new homes that could have housed more than eight thousand people. Is there no other way the world can live?

— DWIGHT D. EISENHOWER

Poets in Epitome

VIII. William Carlos Williams

Llewellyn Jones

THE Georgian poet, W. H. Davies, once made the *Confession* that while "one hour in every hundred hours I sing of childhood, birds and flowers," the other ninety hours and nine, "I would not tell what thoughts are mine." This was, of course, the weakness of the whole Georgian school. When, on the other hand, William Carlos Williams routs out the hidden ninety-nine while nonetheless treasuring the hundredth, we get a major poet.

Early reviewers called Dr. Williams an imagist and a primitive. Later on, some began characterizing him as a new Whitman, Whitman having himself been in a way a primitive. But in view of his output as it now stands, Dr. Williams might better be described as a naturalistic, one-world Dante whose Hell, Purgatory and Paradise are mediated to us not seriatim as by Alighieri, but mixed, piecemeal, as we experience them in life.

Critical terminology often carries unfortunate associations. The word primitivism, for example, connotes Rousseau, Douanier or Grandma Moses, whereas any resemblance of Dr. Williams to either is purely coincidental. In his case the term merely signifies that he has steadily refused to write in the standard English metres, the reason being his supersensitive ear for the natural rhythms of American speech. All commentary on Dr. Williams by fellow poets emphasizes his "faultless" ear. And if the non-practicing reader of poetry tends to see his primitivism as consisting in the circumstance that many poems seem bald statements of plain fact, it is probably because such readers are accustomed to English poetry or to American poetry written on English models. Now England is a country of long tradition whose very soil must by this time be composed of the dust of hundreds of generations of its dead, with the works of those dead recognizable in practically every acre. The poet's job is already three-quarters done for him before he begins to write. Walter de la Mare had only to walk a garden-length to be enjoined, as it were, to write down:

"Speak not, whisper not, here bloweth thyme and bergamot. . ."

But when the busy, practicing physician, Dr. Williams, felt the coming of spring in a New Jersey city it was:

"By the road to the contagious hospital
under the surge of the blue
mottled clouds driven from the
north-east — a cold wind. Beyond, the
waste of broad, muddy fields
brown with dried weeds, standing and fallen. . . .

"Lifeless in appearance, sluggish
dazed spring approaches —"

Here and in the rest of the poem, there is no mere registering of a romantic scene, but a recognition of the tough resiliency of even newborn life:

"They enter the world naked,
cold, uncertain of all
save that they enter. . . ."

And another difference exists between this poetry and the older English or English-inspired poetry. The older poetry may be golden, but it is usually about nine carat gold and fifteen carat stage directions, the latter to help the presumably insensitive reader feel what he ought to feel. Take for example an Irish poem which rated the *Oxford Book of Victorian Verse,* William Allingham's *A Memory.* Here the poet recalls: "Four ducks on a pond/A grass bank beyond, A blue sky of spring/White clouds on the wing," a four-line poem comparable to some that Dr. Williams has written. But Allingham did not stop there. He took three more lines to tell you just what you were expected to do about it: "What a little thing To remember for years — To remember with tears!" Contrast that with the following from Dr. Williams's *Collected Earlier Poems* (published by New Directions)

"Between Walls
the back wings
of the
hospital where
nothing
will grow
lie cinders
in which shine
the broken
pieces of a green
bottle"

That many of Dr. Williams' poems are in terms of spatial relationships is no accident. An early poem beginning: "The rose is obsolete" is a depiction of a rose in "cubistic" terms and (in 1923) when I first read it I was still crippled in my appreciation of poetry by an over-rationalistic approach. But here was a poem which "worked" for me although it defied paraphrase into prose. And just a few months ago, I came upon impressive testimony to the genuineness of this type of poem. In a work on modern art, Professor Hans Ruin of Lund describes the feeling expressed in cubist painting and remarks that there was cubist poetry even before the first cubist painting. He then quotes a poem by Strindberg on the figure of a woman done in terms of spatial relationships. When I sent a copy of *The Rose* to Professor Ruin, he wrote me that while Strindberg's poem and Williams's were about different objects — a woman and a rose — they were on the same subject, namely, the correspondence, treated by the nineteenth century philosopher Lotze, between the microcosm and the macrocosm.

Which observation is more than a symbolism since it may be said to express a symbolism that we do not invent but find everywhere in ourselves and in nature. Had I space, it would make a natural point of departure for discussing Dr. Williams's *magnum opus, Paterson.* For some years, this poem stood apparently complete in four "books," now issued as a single volume in the *New Classics Series* (published by New Directions). But on September 17, Dr. Williams's seventy-fifth birthday, *New Directions* released *Paterson Book Five,* dedicated, significantly, to the memory of the painter Toulouse Lautrec. *Paterson* is, on one level, the life story and topographical description of the city below the Passaic Falls, and upon first reading yields narrative excitement as well as lyrical pleasure. But the life of the city is like the life of a man. And so numerous are the correspondences that every rereading of the poem, of one part in the light shed by a later part, brings you a new experience.

The Desert Music (1954) and *Journey to Love* (1955), published by Random House, give respectively a "work in progress version" and the final version of the love poem, *Asphodel, That Dreamy Flower.* By this time, Dr. Williams has reached a formulation satisfactory to himself of his "variable foot" which differentiates his work from free verse. And the poems are notable for more than their technical form. The first one in *Journey to Love:*

"A Negro Woman
carrying a bunch of marigolds"

(the title being also the first line) transmutes a woman who is fat, waddles as she walks, into "an ambassador from another world," which to the sceptic may sound like sentimentality, but which is really the transposition of an isolated, perhaps unattractive figure into a design which is both pictorial and symbolic.

Dr. Williams has written prolifically in prose — fiction, drama, autobiography — as well as in verse, and the serious student of his output will be immensely indebted to a work which may best be described as an animated bibliography: *I Wanted to Write a Poem,* by William Carlos Williams: *The Autobiography of the Works of a Poet,* reported and edited by Edith Heal (Boston: The Beacon Press), in which, between the bibliographical items, printed in red, the editor reports the life and adventures of each poem or book as told her in conversation by Dr. Williams, with further comment by the poet's wife. Surely a unique performance.

FOUNDATIONS OF FAITH

(Continued from page 5)

serve all those who rejoice in Universalism, we must continue deliberately the path that unconsciously we have been traveling. Alike in faith, we must allow and enjoy freedom in the individual expression of that faith. It is as if a man, circus style, were to ride straddling two horses, one foot on the back of each. Other churches ride one horse; we must be agile enough to ride on two, one representing the common gospel of Universalism, on which we are all agreed; the other representing the worship framework which makes it a religion for us, on which we have the freedom to differ, each local church according to the needs of its people.

Left to right: Dr. Reamon; Mrs. MacLean; Dean MacLean; Rabbi Fineberg; the Rev. Philip Larson.

Universalists Honor Dean MacLean

A CONVOCATION and celebration at St. Lawrence University, November 6 and 7, marked the completion of thirty years of continuous services by Dr. Angus Hector MacLean as teacher and Dean of the Theological School. The occasion honoring Dean MacLean was sponsored by the Alumni Association of the School, colleagues, and friends.

The program was held in connection with the November 6 day-long fall meeting of the Trustees of the Theological School. An informal reception and registration of visitors took place in the Sykes-Young lounge of Atwood Hall from three to five-thirty. A banquet in the First Universalist Church of Canton followed. Dr. Max A. Kapp, Assistant Dean, acted as toastmaster and called on representative members of clergy and laity, who brought greetings to Dean MacLean. Dr. Donald B. F. Hoyt, minister of the First Universalist Church of Rochester, New York, and past president of the New York State Universalist Convention, brought greetings of New York Universalists. Dr. Philip R. Giles, General Superintendent, brought the greetings of The Universalist Church of America. Dr. Giles said: "The privilege of being present for this occasion is one that I feel very keenly. As an alumnus of 'that other school' (whose name I forbear to mention lest it bring sadness to your hearts that you, too, were not blessed by attendance thereat), I am the more honored that you would permit me to have a part in this expression of love and appreciation for this fine old school and its Dean. Yet, perhaps it is completely fitting that the tribute of the denomination should come from a Tufts man. It will mean the more, I trust, when I say to you that the Theological School of St. Lawrence University has given strength, pertinence, and competence to the Universalist Church and its gospel through the men and women who have enlarged their lives under its tutelage.

"The quality of leadership demanded of the minister of the free and liberal church is exceedingly high. Dealing with volunteers as we do, the ability to discover, enthuse, and train such persons must be at a premium in our professional capacities. This is not

to imply that it is done through the same means by all of us, but because it is done increasingly well throughout our ministry, it does imply that here in the very cradle of our professional ranks there exists the same concern for persons and respect for human rights and capacities that we proudly profess to the world.

"In no area is this more important than in the field of Religious Education to which Angus MacLean has given thirty years of his life at this school. And, not only is the discovery, training, and nurture of teachers and children a key to our advance, but the ability to explain, exemplify, and win commitment for our approach to Religious Education is one of the most critical skills which any of us may possess.

"It seems to me that the men and women of St. Lawrence have these skills to a high degree, and for them we surely owe a debt to Angus MacLean.

"For this reason, and a host of others that deal with integrity, selflessness, and devotion, The Universalist Church of America is proud to claim Angus as her own son, and to place upon the record of this occasion her unqualified gratitude for his leadership."

Joseph J. Romoda, Dean of the College of Letters and Sciences, a former student of Dr. MacLean's, brought greetings of his office and the college. Mr. Atwood Manley, speaking for the local church, expressed the "love and appreciation" of his fellow church members for "Angus and Ruth." Dr. Robert Killam, minister of the Quaker Heights Unitarian Church, Cleveland, Ohio, spoke as representative of the first generation of theological students during the last thirty years. Dr. Killam expressed his own "deep debt of gratitude" as well as that of his classmates to both Dr. and Mrs. MacLean. The Rev. Richard Woodman of Binghamton, New York, was spokesman for the recent students of the school.

Following the dinner, the group adjourned to Hale Chapel in Atwood Hall where the guest speaker was Rabbi S. Andhil Fineberg, who was one of Dean MacLean's first graduate students in Teachers' College, Columbia University. Rabbi Fineberg spoke on *Conscience in Conflict.* He illustrated his theme with sharp and concrete incidents in our contemporary, racial and educational integration problems.

The following morning, alumni and their friends visited regular classroom lectures by invitation. The closing service of worship in Hale Chapel was conducted by the Rev. Philip M. Larson, president of the Alumni Association.

— E.H.L.

For Ages 9, 10, 11 . . .

BEGINNINGS:

Earth, Sky, Life, Death

By Sophia Lyon Fahs and Dorothy Spoerl

Completely revised.
Illustrated with new photographs and drawings.

From a score of racial, national, and religious groups, and from both ancient times and modern science, are taken these fascinating stories and myths of how things began. They come from the Australian Aborigines, the African Bushmen, the Mayan Indians, the Chinese, the Greeks, the Japanese, the Hebrews, and from many others. Speculations of modern science about the origins of the universe and evolution of life are also included.

Here is a simple and exciting introduction to comparative religion. The child soon sees that the myths and legends are something more than strange tales; that they have basic ideas behind them — and that there is some truth in them all.

$3.95

Beacon Press
25 Beacon Street — Boston

We had better stop consoling ourselves with the idea that the possibility of war has disappeared from the earth. We would do better to assume that man has not yet reached that high pinnacle of reason — and get busy with our minds and our character to do everything that lies within our power to save ourselves and the others of the world from the war which looms so menacingly before us. . . . I think it is important for us to understand that today over eighty-five per cent of our Federal budget is for war, past or future, with the bulk of it going for armaments for a war which we hope will never come. . . . We have no choice other than to believe that we may be able to work out a world in which we will not destroy each other and to do everything we individually can to achieve such a world.

— Thomas K. Finletter,
former Secretary, U. S. Air Force

One of our troubles in international relations is that we judge ourselves by our motives and other peoples by their actions. . . . We must have imagination enough to see behind the headlines and listen beyond the broadcasts in order to understand the hearts and hopes of God's other children beyond our national boundaries.

— Dr. Ralph W. Sockman,
Minister, Christ Church, Methodist, New York City

The Great Frontier for Fifty-Nine

EVEN before the historian, Frederick Jackson Turner, brought out his work on *The Frontier in American History,* lesser students and writers were discussing something described as "the last frontier." Now, Americans are thinking about "new frontiers." We have discovered that frontiers are not merely geographical locations, whether the shores of continents or points somewhere in outer space. The most important frontiers, indeed, are now *states of being,* not places but *relations* between persons as individuals and in groups.

One of the geographical definitions of frontier recorded in a standard dictionary is, "That portion of a country between a civilized and an unsettled region." Certainly some sheltered city man wrote that one with its bland but false assumption that "an unsettled region" would, of course, be an uncivilized region. If he had described a frontier as "that portion of a country *or a society* between a civilized and a barbarous region *or status,*" he would have accurately described both geographical and psychological frontiers.

Frontiers, either geographical or psychological, are normally points of growth. The geographical frontiers of the earth have been all marked out, crossed, and conquered by the increased speed and variety of human communications. Even before the advent of radio, television, and aviation, an overhopeful idealist once exultantly proclaimed, "The nineteenth century has made the world a neighborhood, the twentieth century will make the world a brotherhood." Alas, the years of this twentieth century have turned our world neighborhood into a warring theatre of murder and genocide. Though the guns are silent, we still keep them loaded and pointed at each other. An uneasy peace is obscured and endangered by prejudice, suspicion and hate. Fear clutches the hearts of men and confuses the chancellories of nations. Why?

Man as mathematical and mechanical genius gives fair promise of human conquest of outer space, lives under the very real threat of extinction because he has not conquered the inner attitudes of prejudice, suspicion and hate. As the speed and range of our physical communications enabled us to expand beyond geographical frontiers, we actually built up another and far more formidable frontier, "the great frontier of our time." *This, of course, is the frontier of human relations.* We can quickly fly over oceans and mountains and see and talk with strange peoples in far distant lands. But we are still oceans apart in understanding and there are mountainous ranges of suspicion, prejudice, and sometimes even hate dividing us from each other. Somewhere along the line, we forgot or lost the precious knowledge that the use of fire and the discovery of ways to make metals into tools with the aid of fire were no more important than the discovery that a stranger could be made into a friendly neighbor instead of a murderous enemy.

"The great frontier" of human relations is not confined to far-away places or foreign lands. It runs right through our land. It is not even regional as some seem to think. It is wherever men are not decent and reasonable and just in their behavior toward their fellow men.

A panel of leaders of communication mediums in a session of the Freedom Forum (Anti Defamation League) recently agreed that for Americans a solution to the problem of civil rights is the most pressing issue of the day. It is, they said, "the great frontier of our time." Dr. Frank Stanton, president of the Columbia Broadcasting System, maintains that, "Timidity in entering this frontier has resulted in our being caught in the backwash because we have left human relations to the slow drifts of history."

Dr. Stanton's affirmation is most unhappily confirmed by the fact that America and its allies are too often on the defensive in their relations with communist Russia. Moscow announces. Washington, London, and Paris reply. What has happened to the creative imagination of democracies? Caution to the dangerous point of timidity has all but overcome our political leaders. Our once bold, courageously humane and truly revolutionary devotion to democracy has been toned down so far that the brutal counter-revolution which is communism has us for most of the time on the defensive. During the last week of October, an American ship carrying the name *Valley Forge* picked up six men and a woman adrift in the Adriatic. They were refugees seeking freedom from a communist country. Incredible as it may seem, this Ameri-

can vessel bearing a name forever sacred to the memory of Americans for whom no sacrifice for freedom was too great, this American vessel was advised by American authorities that the refugees "could not be landed in this country since all presumably had neither passports nor visas." Little and overpopulated Italy finally admitted these seven human beings, who sought refuge in America. So the incident closed *except* that respect for American sincerity in protesting interest in the democratic rights of persons dropped to another low in countries we want and need as friends. Timidity in living up to the American democratic ideal is running away from the great frontier of human need. It is indeed putting *us* in the backwash of history.

Very recently, the numerous nations of Africa met in an "All African Conference." A keynote speaker, the Prime Minister of Ghana, went so far as to speak of the conference's similarity to that of the meetings of the original thirteen American colonies. Soviet Russia sent friendly greetings to this conference. And what about greetings from the United States government? Believe it or not, there were none!

Dean Clifford L. Lord of Columbia University, speaking at the Deans' Day Assembly in December, made a strong plea for massive increase in adult education in this country. He noted that "such a body of educated people" is "terribly and I use the word advisedly, terribly, necessary." This not only because of "thought control of the communist world" but also because of "the alarming counterparts inherent in subliminal advertising and the persuasive efforts of those in our midst who would shape our thinking not by reason and logic but by glib slogans, jingles, and propaganda of various sorts."

The Columbia Dean is right on all counts. We must educate ourselves and educate ourselves to live in a world of different *and differing* races of men. This, however, requires something more than education "by reason and logic." These are of primary importance, of course. Equally important is education in human meanings and values, and the relation of those human meanings and values to the historic and cosmic processes. In a word, to recover our American ideal *and courage sufficient to attack the great frontier of human need,* we must bestir ourselves and bring about both an educational and a religious renaissance. The American government needs to revise its policies to make them once again express the great American dream of freedom for man. American churches and synagogues need equally to revise their policies and practices so that they express once again the ancient universal religious ideal of one race of brothers under God, of whatever color, class, or creed. Only thus can we successfully enter the great frontier of human relations.

ANNIVERSARY OF WHAT?

THE excellent, factual article, *Alcoholic Balance Sheet,* by William B. Lipphard, which appears in this number is occasioned by the twenty-fifth anniversary of the repeal of the Eighteenth Amendment. This event, of course, commemorates the resumption of the legalized sale of alcoholic beverages. Twenty-five years ago, the event was heralded as one that would deliver us from the disorders and lawless violence of bootlegging. We were to return to law and order and gentlemanly manners in our social behavior under legalized drinking. Mr. Lipphard's article summarizes what we all really know about the events of the last twenty-five years in connection with legalized liquor distribution.

As our editorial associate says, "It all goes to prove that neither situation is right or sound."

Let's not kid ourselves. We have a major problem of disastrous proportions in the handling and consumption of alcoholic beverages. We may not have the old saloon back. We have something worse. We have the roadside cocktail lounge where the driver of the high-speed, high-powered automobile can and too often does make himself incompetent to drive and this he does not know until he has become the instrument of human tragedy.

Americans must learn disciplined temperance or go back to police-controlled prohibition.

Subscription Rates for
THE UNIVERSALIST LEADER

One year's subscription — regular	$3.50
One year's subscription to Libraries, Y. M. C. A., Y. W. C. A., Homes or Institutions	3.00
To Ministers	2.25
To New Members — introductory — one year only	2.00
Sustaining subscriptions	5.00

16 Beacon Street, Boston 8, Massachusetts

Report to All Universalists

Fall sessions of the Board of Trustees.

THE BOARD OF TRUSTEES of the Universalist Church of America held its fall meeting at the Congregational Conference Center in Framingham, Massachusetts, November 17-19, with the following members present: Dr. Carleton M. Fisher, Chairman, Dr. Max A. Kapp, Mr. Arthur Litchfield, the Rev. Earle McKinney, Mr. Joseph Lovett, Mr. Wilson Piper, the Rev. Melvin Van de Workeen, Mrs. Edna Wilson, Mrs. Alice Worthington, and Miss Esther Richardson, General Secretary.

Our General Superintendent, Dr. Philip R. Giles, presented a highly encouraging report of progress in our Universalist Advance, that was further supplemented by reports from staff members and Advisory Committees. Income from investments and from the churches through the Unified Appeal shows a steady growth, although we are far from reaching a satisfactory level of Unified Appeal giving.

Mr. LeRoi Dixon, in charge of the Unified Appeal section of the Department of Business Administration, indicated that every effort is being made to assist local churches with their fund-raising problems, so that both local and national programming may be more effectively financed.

The Rev. Dana Klotzle, reporting for the Department of Service, told of the excellent work being done in West Berlin by Dr. and Mrs. Gustav Ulrich, who will complete an eight-month period of voluntary service in March. The Ulrichs have been aiding in the counseling program for young refugees from East Germany. Nearly five tons of clothing, many crates of toys and an initial shipment of five hundred pairs of shoes have been sent to West Berlin and to the refugee center at Ulm.

The new Universalist movement in the Philippines, under the leadership of Toribio Quimada, and numbering some two thousand members, is one of the major concerns of our Department of Service at present. Educational grants, school materials and other aid is being given, on recommendation of our associate in Japan, the Rev. Toshio Yoshioka, who recently visited the Philippine group.

Having taken up his new duties on October 1, our new Director of the Department of Extension, the Rev. Robert Wolley, presented a preview of plans in the area of church extension. Already our Church of the Larger Fellowship is growing, and a vigorous effort is being made to contact all Universalists-at-large and provide them with helpful monthly mailings of sermons and pamphlet material. Encouragement and help are being given to all existing fellowships, and every effort will be made, in co-operation with state and regional extension committees, to develop new fellowship groups.

Dr. Ernest Kuebler reported on the work of the Division of Education, Council of Liberal Churches, and introduced Mr. Royal Cloyd, Director of Adult Programs, who presented a preview of the new series of adult programs for local churches entitled *Beacon-25.* The first unit in the series, *An Introduction to Unitarianism,* was discussed and highly commended for its excellence of material and approach. It was strongly urged that the companion unit, *An Introduction to Universalism,* be produced as soon as possible. Field visits by the Rev. Edna Bruner and Miss Frances Wood were also commended and it was urged that Universalist churches desiring the services of our field workers contact the offices of the Division of Education.

Dr. William B. Rice, Chairman of the Joint Merger Commission, reported briefly, indicating that the study manual and guide were already being used in many of our churches. He expressed the Commission's hope that all churches would engage in a thoughtful study and discussion of their proposals during the months prior to April 15, 1959, which is the deadline for the first plebiscite vote by local congregations. Appreciation was expressed to Dr. Rice for the admirable job he has done as chairman of the Commission.

With regard to the importance of merger discussions, the Board of Trustees unanimously adopted the following statement:

Now that Universalists and Unitarians are in the discussion stage of merger consideration, and believing that only a creative exchange of thought and opinion among our people can result in the achievement of the true will of our Church, the Board of Trustees of The Universalist Church of America urges the fullest kind of study of the Merger Commission's Report.

In view of the above, the individual members of the

Board and staff are encouraged to enter into such discussions freely — but individual opinions are by no means to be interpreted as the official position of the Board or denomination.

Dr. Emerson Lalone, editor of *The Universalist Leader,* outlined plans for the *Leader* with reference to merger study, which include an article by Dr. William Rice in the December issue entitled *The Decision Is Yours,* to be followed by editorial treatment and solicited comments from laymen in the February and March issues.

A tentative schedule of the 1959 General Assembly was presented to the Board by the Committee on General Assembly Arrangements, Dr. Fenwick L. Leavitt, Jr., Chairman. The Board unanimously approved the selection of the city of Syracuse, New York, as the site of the General Assembly in 1959, and the dates of October 27 - November 1.

After revision, the Prospectus on Procedures and Functions of our new Planning Agency was adopted, and the hope expressed that the first meeting of the agency might be scheduled for early spring. The Planning Agency has as its function that "of planning and appraising the programs and policies of The Universalist Church of America, and of helping to decide the course that seems best for the denomination." It will consist of representatives of the headquarters staff, of the various departments, representatives of affiliated organizations and five trustees of the U.C.A.

New committee appointments included the naming of Mr. Christopher Moore as member-at-large of the Joint Merger Commission, and the designation of the Rev. Robert Wolley and the Rev. Herbert Weeks, as Universalist members of the Joint Youth Activities Committee.

Needed repairs and improvements of our Headquarters building at 16 Beacon Street were voted, along with provision for some needed office equipment.

The intensive three days of work was lightened by the heartening voice of Max Kapp, whose songs were much appreciated, and the fine spirit of thoughtful consideration that characterized each day's session.

The next meeting of the Board of Trustees will be held in Framingham, Massachusetts on May 11, 12 and 13, 1959.

Civilizations are always renewed and saved by their discards. For example, the first Christians.

CONFERENCE ISSUES MESSAGE TO THE CHURCHES

In a strongly-worded theological Message to the Churches, six hundred lay and clerical delegates to the Fifth World Order Study Conference outlined suggestions for changes in U. S. foreign policy.

After four days of round-the-clock sessions, a series of resolutions and four section reports urged a "rejection of the posture of general hostility" toward Communist countries; declared disarmament essential to world order, and called for continuing discussions of reduction and regulation of arms with satisfactory inspection and control of nuclear weapons; and defined every Christian's task in taking the initiative in the prevention of war.

One section of the Message also urged Christians to a "reconsideration" of our policy toward the People's Republic of China while safeguarding the rights of the Chinese on Taiwan. Steps should be taken, said the Message, for the admission of China to the United Nations and its recognition by the U. S. Government. The Message emphasized, however, that such recognition would not imply approval of the mainland China regime.

Separate resolutions adopted by the Conference called on government leaders to enforce vigorously the Supreme Court decisions on segregation and to convene a national conference of experts to focus such support; urged the churches to reach agreement on a basis of action with respect to population control and family life; and upheld the right of U. S. newsmen to travel to all countries without restriction.

The National Council of Churches, in co-operation with the Commission of the Churches on International Affairs, was asked to inquire into reports of the denial of human rights to Muslims, Jews and other minorities in the Soviet Union, and the Conference requested American support of the legitimate aspirations of the Arab people for unity, of Israel for survival in peace, and of both for political and economic progress.

The Message is the fifth in a series of historic world order documents voicing the opinions of churchmen with competence in foreign affairs representing a wide cross section in the nation of the thirty-three Protestant and Orthodox church bodies in the National Council of Churches. The conference, held in Cleveland, Ohio, spoke only for itself, however, and not for the National Council.

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people."

IN the August 9, 1958 edition of the *Enquirer,* the British "Unitarian and Free Christian Weekly," there was printed a theological statement drawn up by some Unitarian theologues at the Harvard Divinity School. It purports to "draw favor and support from about a third of the Unitarian students enrolled in the school." Even as a minority opinion, some of its concepts are orthodox to the degree that we might wonder, in cousinly concern, what on earth is happening to Unitarianism at Harvard. But aside from this, which is incidental and none of our business in any case, there is a matter which is significant to us, especially in the light of merger considerations and the common assumption that whatever else may be different between Universalists and Unitarians, theological belief is not a matter of disagreement. In the consideration of the nature of man, the students reason themselves into the same kind of unreasonable dilemma as many other non-Universalists, whether unitarian, trinitarian or humanist. They affirm that man is "capable in the the liberty of his will either of accepting the grace of God and fulfilling himself in fellowship with God, or destroying himself in alienation from God." They then throw this Arminianism into further confusion by adding, "But God, we acknowledge, as the Lord of Life is alone the judge of existence, and in His providence alone lies man's ultimate destiny, subject neither to the decision of the Church nor of any other human institution"; leaving them in the uncomfortable position of postulating that God wills the alienation of some souls from him and their consequent destruction. Universalism does not fall into this kind of neo-Calvinistic condemnation of the character of God, by not, in the first place, attributing to man the very questionable "capability" of a freedom of will to destroy himself. If God is the Lord of Life, as Universalism is convinced, what freedom from his good will for every man is possible, or even desired? Unitarians may have many other points of contention with this statement of their students, but Universalism properly has only one, the same difference we have with every non-Universalist faith, that it does not teach a God who is successful in his loving will for every person.

INDICTMENTS AND INVITATIONS

An Anthology from the Works of Living Writers for Daily Lenten Reading

Edited by

Robert L. Cope

"Among the living of these days there is as much of the Holy Spirit as ever breathed in any age. God is at no time without witnesses and His Spirit moves where it will. It wills, it appears, it makes itself known, I believe, in this (and every) age in those sensitive persons who would radically examine and enhance the human situation. . . .

. . . "Unwrap these lines, give them time each day to work in you. Let them indict and invite your soul. The encounter may issue in devotion, that rare communion of receiving and giving common to worship."

— *Robert L. Cope*

* * * * * * *

INDICTMENTS AND INVITATIONS
100 pages for only 20 cents per copy
A Council of Liberal Churches publication
Order from your Denominational Headquarters

.....

Miss June Burns
Universalist Church of America
16 Beacon St., Boston, Mass.

Please send.....copies of *Indictments and Invitations.*

Name .....

Street .....

City..... State.....

Enclosed find $.....at 20 cents per copy.

Bill me..... Cash or check must accompany all orders under $1.00.

Ash Wednesday is February 11, 1959

Reactions Of Our Readers

COULD NOT UNDERSTAND PERRY

To the Editor:

I could not understand Albert Q. Perry's article, *The Uniqueness of Universalism.* I have served Unitarian and Universalist churches and I cannot see any difference between them.

He says that there are differences, but his article was too intellectual, I guess, for me to understand what these differences are. I have never found any laymen (Unitarian or Universalist) who can understand these alleged differences.

It was very good to read John Cummins' fine article!

— Hugh Warren Weston
Marblehead, Mass.

WE SHOULD AVOID VAGUENESS

To the Editor:

At the New York State Convention this month, I picked up a copy of the current Service of Dedication for Universalist Women. I usually pick up these services because I find them to be little gold mines of useful and first-quality material for liberal services. I was not disappointed in this one, for the most part.

The Service concludes, however, with an "Act of Dedication" which I think represents a disturbing and quite unhealthy tendency among liberals. The Act of Dedication says in part, ". . . we feel the need to renew our vision, revitalize our beliefs, re-examine our goals. . . . We wish to dedicate ourselves anew. . . . To the search for that which is at the heart of the universe: God, the Enlightened One, First Principle, Creative Energy, what you will, which motivates, inspires, creates. . . ." I, too, feel the need — most of the time, as a matter of fact — to renew, revitalize, re-examine, but I do not think that the search for "what you will" is a real renewal or revitalization or re-examination.

I understand what the unknown author of the service was trying to express by this phrase: that we are together in spite of differences, and I agree that this belief that a church may maintain itself while containing real differences is something to be cherished and nourished. It is, I think, the civilizing and maturing force which religious liberalism offers to the weary world.

Nonetheless, the search for "what you will" raises questions liberals ought to face more openly. If God is so vague and formless that He can be described in a succession of essentially meaningless terms culminating in "what you will," then why cannot liberals have the courage to abandon the concept of God and find concepts which are vital and meaningful? On the other hand, if God is God, and liberals are committed to serve Him, why must we dilute our worship with such deliberate vagueness? In either case, why must we feel compelled to smooth over differences with such artful vagueness that nothing at all is affirmed or said?

— James D. Hunt
Cortland, New York

ADVANCE UNIVERSALISM BY MERGER

To the Editor:

The time has come, in the game of merger, to substitute the strong, young reserves from the "bench" for the game-weary veterans who have their backs to the goal line. Perhaps the coach has gambled too much on the ability of the fading stars, and perhaps the eager benchwarmers will not be able to avert a defeat, but as this armchair quarterback surveys the situation we have got to try, and at least keep the score even.

It will not be long before the stars of today hang up their spikes and watch the play from the grandstands, so the more "game experience" we raw young theological students and recent graduates can amass, the stronger our "team" will be for the next season and the seasons to come.

We are the ones who will have to live and work with the decision for or against merger, and as strong as our loyalty is to the past, the "old school tie" should not interfere with the establishment of a stronger institution. If we can gain more strength for ourselves by joining the Ballou-inspired with the Channing-inspired, then we will be richer indeed. Similarly, on the contemporary scene, the strength of the advance we seek *within* our denomination can be accomplished by the legal union of our two liberal fellowships.

Our future ministers are trained in the same classrooms, by the same professors, using the same textbooks, and the over-all emphasis in the proposed ministries of the students is geared along similar lines.

Of course, there are organizational difficulties to be ironed out, but they are secondary to the all-important theological issues which bind Universalists and Unitarians together, rather than tear them asunder.

I bow in respect to those who have carried the banner of Universalism onward, but fear their path has not led them upward, and cannot last forever. As I see it, the basic value of our Church is its *idea,* not its *structure,* so let us promote the advancement of Universalism by supporting merger!

— Alexander Meek
Crane Theological School
Tufts University

UNRESERVEDLY FOR MERGER

To the Editor:

I would like you to tell Dr. Seth Brooks that I am one Universalist who is *unreservedly* for merger of the Universalist and Unitarian denominations. You might tell him, also, that I know many other people who feel as I do on this matter.

—Alan L. Seaburg
Medford, Mass.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

ILLINOIS ASSOCIATION OF UNIVERSALIST WOMEN

Allerton House, Robert Allerton Park.

Ryder Community Center, Chicago.

The A.U.W. of Illinois consists of contributing groups from sixteen churches; Avon, Clinton, Elgin, Galesburg, Hoopeston, Hutsonville, Joliet, Little Hickory, Oak Park, Peoria, Stockton, Sycamore, Roselle, Urbana, Woodstock, and Waltonville. Of these, three are federated with the Congregational Church (Avon, Sycamore, and Woodstock) and one (Urbana) newly federated with the Unitarian Church. One church has an afternoon and an evening group making seventeen groups which receive mailings. In a few churches, where there are no formal A.U.W.'s, individual women are participating in the state A.U.W. program.

The Illinois Association supports the national organization through its contributions to Administration, the *Bulletin,* the Clara Barton Birthplace and Elliott P. Joslin Camps, Japan, and Jordan Neighborhood House. The special State Association project is Ryder Community Center, Chicago. The Illinois A.U.W. sponsors a summer Institute, working closely with the Education Department of the national organization in planning the program for these leadership conferences. The 1959 Institute will again be held at Allerton Park, near Urbana, June 23-25. The other midwest Associations will join with Illinois in the sponsorship of the Institute.

The Association has an annual Fall Meeting at which time there are reports of summer institutes, discussion and workshops, speakers, and the Dedication Service. The annual convention of the state organization is in the Spring, at the time of the State Convention. Other activities of the Illinois A.U.W. include an A.U.W. Newsletter, *The Prairie Pioneer,* a new venture this year; executive board meetings at the time of the annual convention, the Fall Meeting and a mid-winter luncheon meeting in Chicago. It co-operates with the National Association in all that it is asked to do and has invited Mrs. Bowman and national officers to its conventions. This year, Mrs. Hamlin will be the guest speaker. The Board, following the pattern of the National, has four officers and six directors who are assigned special duties by the president; Finance, Clara Barton Birthplace and Camps, Service, and three on Education and Institutes, one of whom acts as Historian.

Mrs. Robert M. Rice, President.

Illinois stands in sixth place in the share of the States in the financial contribution to the work of Universalist women and hopes this year to raise more than the amount of $1,434.31 it gave last year.

The most recent plan to help coordinate the work of the Illinois A.U.W. and to reach more individuals will be carried out after January when a team from the state board will go into different sections of the state at the invitation of local groups to put on an education program. In the last two years, the *new* ventures we have tried have been successful; *The Prairie Pioneer,* the A.U.W. Institute, printed reports in multicolored covers for the convention, more and colorful workshops at all meetings. Therefore, we expect these visitation days to be equally successful.

It is our aim to continue to be forward looking, to support the national A.U.W. and all denominational efforts. Universalist women of Illinois take an active part in the work of their local churches. Of the things they do in their communities, only a few can be mentioned: Red Cross, bandage making, soliciting for Community Chest and other Funds, taking active part in League of Women Voters and other clubs, Welfare Leagues, National Council of Christians and Jews, and serving in hospitals.

— Robertine H. Rice,
President, Illinois A.U.W.

News of Churches and Church People

JUNIOR HIGHERS GATHER IN STAFFORD, CONN.

Junior Highers gathered in Stafford, Connecticut, November 15, 1958. Churches represented: Stafford, West Hartford, New Haven and Meriden, Connecticut; Palmer, Springfield, Monson and North Orange, Massachusetts.

In the old historic Universalist Church in Stafford, Connecticut, eighty Junior Highers, their ministers and advisors, came together, November 15, to share in a five-hour program of education, recreation and inspiration. They came from Palmer, Springfield, Monson, North Orange, Massachusetts; and Meriden, New Haven, West Hartford and Stafford, Connecticut.

Junior Highers in Stafford were on hand to welcome the others and later to serve them a healthy meal of "grinders," milk, soft drinks, ice cream and homemade cookies. Junior Highers from North Orange conducted a vesper worship service. The Rev. Gordon B. McKeeman kept them all happy as leader of recreation and Alexander Meek was the master of hi-fi for the evening dance program. Alice M. Harrison, Council of Liberal Churches, Division of Education staff, gave the address "This is *Your* Life" and closed the day with a meaningful friendship circle by candlelight.

On hand to lead discussion groups based on the address by Miss Harrison were: Martha Blackmer, Robert Barber, the Rev. Robert Dick and the Rev. Gordon McKeeman.

Many Camp Seabreezers attended and Mr. Meek showed slides of this very popular Junior High Camp at Ferry Beach.

The entire program showed the careful planning of Mr. and Mrs. Alexander Meek and their Junior Highers in the Stafford Church.

NOTES FROM OUR NATIONAL MEMORIAL UNIVERSALIST CHURCH

Dr. Seth R. Brooks, minister of the church, is a member of the committee on the White House Conference on Youth. Dr. Brooks is the representative of liberal religion for the committee.

Dr. Adelaide Romaine, the niece of Dr. and Mrs. van Schaick, recently presented to the National Church the medals conferred on Dr. and Mrs. John van Schaick, Jr. for their Red Cross work in World War I by Louvain University, and the French and Belgian governments.

Dr. Brooks took part in the November 24 ground-breaking ceremonies for the Frank W. Ballou Senior High School in Washington, D. C. Dr. Ballou, during his lifetime a nationally known Universalist lay leader, was one-time moderator of the National Church, served two terms as a board member, and also served for years on the national board of the Universalist Church. He was, for many years, the successful and highly respected superintendent of schools for the District of Columbia.

GEORGE J. SPENCER BECOMES EXTENSION MINISTER FOR OHIO

The Rev. George J. Spencer has resigned his position as minister of the First Universalist Church of Worcester, Massachusetts, to accept a call to be extension minister and assistant to the superintendent of the Universalist Convention of Ohio. Mr. Spencer will preach his last sermon in Worcester, December 28, 1958.

George Spencer goes to his new work well prepared by a widely varied background of service in the Universalist Church. He has held a pastorate in Swampscott, and served as fieldworker for the Massachusetts Universalist Convention for several years. In 1950, he was settled as minister of the First Universalist Church of Worcester, Massachusetts. There, he provided administrative and pastoral leadership for a parish going through the difficult transition from a downtown city church to a church in a growing, new, residential area. Mr. Spencer skillfully guided the parish through that transition and the new First Universalist Church of Worcester was dedicated November 11, 1956.

At the 1958 session of the Massachusetts Universalist Convention, his fellow Universalists elevated George Spencer to the presidency of the state organization.

RELIGIOUS EDUCATION SUNDAY — BETTS MEMORIAL CHURCH

Junior High teachers and church superintendent confer with Mrs. Ellsworth Reamon, director of Religious Education, and Alice M. Harrison, Council of Liberal Churches staff.

Religious Education Sunday was observed in Betts Memorial Universalist Church, Syracuse, New York, November 9.

The program started at 9:45 in the morning, when grades five through twelve met as usual for worship and classes. Guests this day were the parents of these children and young people, and the gratifying fact was that practically no boy or girl was there without a mother or father, or both. Following a fine worship service led by Nathan Caldwell, superintendent, assisted by the Youth Choir under the direction of David Rogers, classes were held in classrooms overcrowded with parents and children. No changes were made in the regular teaching procedures because it was the desire of those in charge that parents might see their children in the normal week-by-week church school experience. Some parents had to divide their time between two or more classes, but they caught a glimpse of Religious Education at work in their Church School at several age levels.

Following the class period, all parents and children went to the sanctuary where they joined other members of the parish for the 11 o'clock church service. During this hour the nursery, primary and intermediate departments meet, and on this day all of these classes were under the direction of substitute teachers, so that the regular teachers could be in church. It was decided that inasmuch as the parents of children in these younger departments see the teachers and classroom situations each week when they bring their children, parent visitation would not be included for these classes as a part of this program.

During the service of worship, both senior and youth choirs sang anthems. The thirty-six persons especially responsible for Religious Education in the church (teachers, assistant teachers, pianists, choir director, secretary-treasurer, superintendents of departments, nursery attendants and assistants, director of Religious Education and the nine members of the Religious Education Committee) were called forward. At the altar, they were given due recognition, and then rededicated to their important task in an impressive ceremony conducted by Dr. Ellsworth Reamon, the minister of the church.

The guest speaker for the day was Alice Harrison, Department of Education, Council of Liberal Churches, who during the sermon hour spelled out for all present, the joys and the responsibilities in carrying out a commendable program of religious education in the home and in the church. No one went away without feeling that each member must take his share of the responsibility in making such a program a reality.

The religious education library, made up of the very best in available books and pamphlets, were moved to the easily accessible parlor across from the sanctuary for the day, and the great many books that were borrowed evidenced a renewed or revitalized interest in Religious Education, inspired by all that had gone on during this special observance of a significant program.

BAUGHAN GUEST ST. LAWRENCE PREACHER AT

The Rev. Raymond J. Baughan, minister of the First Universalist Church of Arlington, Massachusetts, was guest preacher for St. Lawrence University's annual Homecoming interdenominational chapel service Sunday, October 12.

A graduate of St. Lawrence in 1935 and of the University's Theological School in 1938, Mr. Baughan has been invited to be guest preacher in anticipation of the establishment of a tradition of inviting as the preacher for each annual Homecoming service an alumnus of the University who has achieved distinction in the ministry.

WATERVILLE UNIVERSALIST WOMAN OBSERVES CENTENNIAL BIRTHDAY

Miss Emma F. Lovering, the oldest living member of the Universalist Church of Waterville, Maine, celebrated her one hundredth birthday, October 16, 1958.

For more than a half a century, Miss Lovering has been a member of the Universalist Church of Waterville and throughout all of those years, a constant reader of *The Universalist*

Church Furnishings
★ Altars ★ Pews ★ Organs
★ Bells ★ Lighting Fixtures
★ Sterling and Brass Ware
★ STAINED GLASS WINDOWS
★ BOOKS OF REMEMBRANCE
WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

Co-educational, Campus College
A A and A S degrees in two years
A small (350), friendly, co-ed college in a New England village near Boston's social and cultural centers. Wide choice of courses for careers, community service, business or transfer to 4-year college. Athletics, activities, swimming pool.
Wm. C. Garner, President
FRANKLIN, MASS.
Dean JUNIOR COLLEGE

1959
This Year
Our Society
Celebrates Its 150th !
Resolve to seek God's help through reading the Bible and assist us in making the Bible available to all people
MASSACHUSETTS BIBLE SOCIETY
41 Bromfield Street
Boston 8, Massachusetts

Leader until recently when, as she said, her "eyes aren't so good anymore." A leader in both her church and her community, Miss Lovering was the founder of community organizations and successful church functions. She was a member of the "Incorporation Committee" of the Waterville Public Library and one of the founders of the Sunset Home Association. Throughout her years as a businesswoman in Waterville, she found time to write several plays which were presented in Waterville and numerous surrounding towns.

The birthday celebration was a quiet one marked by the calls of guests who were old and intimate friends. Many cards, telegrams and letters were received including one from President Eisenhower stating "Hope that the occasion will be a memorable one in every way"; a delightful letter from U.S. Sen. Margaret Chase Smith, one from Gov. and Mrs. Edmund Muskie, from Gov.-elect and Mrs. Clinton A. Clauson and from Mayor and Mrs. Albert Bernier.

DOUGLAS ROBBINS HONORED

A reception in honor of the Rev. Douglas H. Robbins on the twenty-fifth anniversary of his ordination into the Universalist ministry was held in the Winthrop Street Universalist Church, Augusta, Maine, Sunday, December 7, 1958.

CONNECTICUT FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the Connecticut Universalist Convention will convene at New Haven, Thursday, January 8, 1959, three o'clock, for the examination of Deane Starr "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

— HOWARD F. WHITE, M.D.
Secretary

Our greatest glory consists, not in never falling, but in rising every time we fall. — OLIVER GOLDSMITH

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912
QUALITY FABRICS
LASTING BEAUTY
Write for catalog T-1
BENTLEY & SIMON INC.
7 WEST 36 ST • NEW YORK 18, N.Y.

EDUCATION FOR LIBERAL MINISTRY
Theological School of St. Lawrence University
Thorough Religious Education Course
Freedom and Fellowship
Angus H. MacLean, Ph.D., Dean
Write for information
Dr. Max A. Kapp
Canton, N. Y.

The Bethany Union for Young Women
256 Newbury St., Boston, Mass.
A UNIVERSALIST INSTITUTION
Offers the advantage of a comfortable home to young women of moderate means, both business women and students. The Union is within easy access of all parts of Boston.
Attractive rates for room and board, including light and heat.
For further information write to
MRS. PEARL S. DUMAS
Superintendent
256 Newbury Street, Boston, Mass.
MARIAN E. PFAFF, *President*
JOEL W. REYNOLDS, *Treasurer*

NEW UNIVERSALIST

Born to Mr. and Mrs. Rolf Schulze a son, Mark Levon, October 30, 1958.

TUFTS UNIVERSITY
Crane Theological School
A Training Center for Liberal Ministers and Church Workers

★

Five $1000 Fellowships available to aid college graduates in Training for the Ministry of the Universalist Church.

For information address:

BENJAMIN B. HERSEY, *Dean*

Tufts University
Medford 55, Mass.

VISITING SOUTHERN CALIFORNIA?

Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30, Church School at 10:45; Worship at 11. Dr. Harmon M. Gehr, Minister.

PAPER-BACK EDITIONS

A Religion for Greatness
By Clarence R. Skinner

Religion Can Make Sense
By Clinton Lee Scott

$1.25 each

Please send
..... Religion Can Make Sense
..... A Religion for Greatness

Name .....
Street .....
City .....

Make checks payable to

UNIVERSALIST
PUBLISHING HOUSE
16 Beacon Street
Boston 8, Massachusetts

At this low price, all orders must be accompanied with payment.

INSTALLATION

DR. FENWICK L. LEAVITT, Jr. was installed as minister of the First Universalist Church of Lynn, Massachusetts, Sunday afternoon, November 16, 1958.

Following the Processional, Dr. Carl H. Olson, minister of the First Universalist Church, Minneapolis, Minnesota, offered the Invocation and led the congregation in the Lord's Prayer. Dr. Olson also read the Scripture. The Occasional Sermon was preached by Dr. Philip R. Giles, General Superintendent of The Universalist Church of America.

The Service of Installation was led by John E. Moulton, chairman of the Board of Management of the Church. After addressing the minister-elect briefly, Mr. Moulton led his fellow Universalists in the Declaration of Installation to which Dr. Leavitt responded.

Dr. Emerson Hugh Lalone, editor of *The Universalist Leader,* delivered the Charge to the Minister. The right hand of fellowship was extended by the Rev. Frederick Libby Harrison, superintendent of Massachusetts Universalist Churches. Dr. William Wallace Rose, for thirty years minister of the Lynn church and now minister emeritus, gave the Charge to the Congregation. Characterizing himself as, "one who sits in the pew now," Dr. Rose charged his fellow Universalists to carry on the great ministry of the church under the leadership of their new pastor.

The Rev. Richard Wolff, minister of Central Congregational Church and president of the Lynn Ministers' Association, welcomed Dr. Leavitt to the community. Following the Recessional, the Benediction was pronounced by Dr. Fenwick L. Leavitt, Jr.

A reception for Dr. and Mrs. Leavitt was held in the vestry following the Installation Service.

A fellow who owned a ranch out west was thrown from a horse, which resulted in a trip to the hospital. A few days later, one friend asked another: "Did old Bill finally get all right?"

"No," replied the second, "he ain't all right, but he's back like he used to be."

—Notes and Quotes

THE ST. LAWRENCE UNIVERSITY
Canton, New York

A Liberal Arts College

Devoted to the education of young men and women for responsible citizenship and for positions of leadership in business, government, and the professions.

EUGENE GARRETT BEWKES
President

UNIVERSALIST NATIONAL MEMORIAL CHURCH
Corner 16th and S Sts., N.W.
Washington, D. C.

Church School and Adult Group 10 a.m.
Worship 11 a.m.

SETH R. BROOKS, D.D., *Minister*

All S-2 buses run to the church

TUFTS UNIVERSITY

Completing Its First Century
Planning for Its Second Century

Nine Schools with
Unusual Resources

NILS Y. WESSELL, *President*

For information address
Medford 55, Massachusetts

President and Chairman of the Board: *Dr. Carleton M. Fisher, 1705 Mathie Street, Wausau, Wisconsin.

Vice Chairman of the Board: *Wilson C. Piper, 50 Federal Street, Boston, Mass.

General Superintendent: Dr. Philip R. Giles, 16 Beacon Street, Boston 8, Mass.

General Secretary: Miss Esther A. Richardson, 16 Beacon Street, Boston 8, Mass.

Treasurer: Mr. Clyde F. Joslyn, Jr., 249 Lowell Street, Waltham 54, Mass.

Assistant Treasurer and Business Manager: Mrs. Loraine Carmolli, 16 Beacon Street, Boston 8, Mass.

Trustees:

Dr. Max A. Kapp, 13 College Street, Canton, New York (Ministry).

*Mr. Arthur K. Litchfield, 481 Housatonic Avenue, Stratford, Conn. (Investment).

Mr. Joseph E. Lovett, Brewton, Alabama.

Rev. Earle T. McKinney, 296 Brighton Avenue, Portland, Maine. (Public Relations).

Dr. Carl H. Olson, 5000 Girard Avenue, S., Minneapolis, Minn. (Publications).

*Mr. Wilson C. Piper, 50 Federal Street, Boston, Mass. (Chairman, Committee on Investment).

Mr. Levon Seron, 81 North Chicago Street, Joliet, Illinois (Business Administration).

*Rev. Melvin Van de Workeen, 125 Mt. Vernon Street, Boston, Massachusetts (Extension).

Mrs. Edna Wilson, 2011 Lillie Street, Wausau, Wisconsin (Education).

*Mrs. Walter Worthington, 5 Mayfair Avenue, Floral Park, New York (Service).

Director of Department of Extension: Rev. Robert S. Wolley.

Director of Department of Service and Public Relations: Rev. Dana E. Klotzle, 16 Beacon Street, Boston 8, Mass.

Director of Unified Appeal: Mr. LeRoi G. Dixon.

Association of Universalist Women

President: Mrs. Emery L. Hamlin, 58 Chestnut Avenue, Floral Park, New York; *Executive Director:* Mrs. J. Russell Bowman, 16 Beacon Street, Boston 8, Mass.; *Assistant to Director:* Miss Eloise Wellington, 16 Beacon Street, Boston 8, Mass.; *Financial Secretary:* Mrs. Dorothy M. Harrison, 16 Beacon Street, Boston 8, Mass.; *Office Secretary:* Miss Amy C. Lindsey, 16 Beacon Street, Boston 8, Mass.

Liberal Religious Youth

Executive Director: Rev. C. Leon Hopper, 16 Beacon Street, Boston, Mass.; *President:* Spencer Lavan, 16 Beacon Street, Boston, Mass.; *Office Manager:* Mrs. Marguerite C. Davis, 16 Beacon Street, Boston, Mass.; *Secretary:* Mrs. Jane Sawyer, 16 Beacon Street, Boston, Mass.

Association of Universalist Men

President: S. B. Butler, R.D. 2, Mystic, Connecticut; *Vice-President:* Judge Fred B. Perkins, 85 Nyatt Road, West Barrington, R. I.; *Secretary:* Guy Briggs, 6616 Thirty-second Place, N.W., Washington, D. C.; *Treasurer:* Harry K. Means, 110 Second Street, Towanda, Pennsylvania.

Universalist Ministers' Association

President: Russell W. Lockwood, 114 So. Madison Street, Muncie, Indiana; *Vice-President:* John MacPhee, Mukwonago, Wisconsin; *Secretary:* Carl J. Westman, 1733 16th Street, Cuyahoga Falls, Ohio.

Universalist Publishing House

President: Rev. Albert F. Ziegler, 16 Beacon Street, Boston 8, Mass.; Dr. Emerson Hugh Lalone, Manager, 16 Beacon Street, Boston 8, Mass.; S. George Jigarjian, Treasurer, Bronson Building, Attleboro, Mass.; Alice E. Dorr, Clerk, 16 Beacon Street, Boston 8, Mass.

The Universalist Leader: Dr. Emerson Hugh Lalone, Editor; Alice E. Dorr, Managing Editor; M. Leona Haskins, Subscription Clerk.

Council of Liberal Churches

(UNIVERSALIST-UNITARIAN)

16 Beacon Street, Boston 8, Mass.

Administrative Offices and Division of Education: 25 Beacon Street

Officers and Board of Administrators

Rev. Raymond C. Hopkins, *Presiding Officer;* Mrs. Benjamin B. Hersey, *Secretary;* Mr. Nathaniel L. Harris, *Treasurer;* Mr. Roland W. Burbank, Mr. Kingsbury Badger, Rev. William W. Lewis.

Members of the Council

Universalist Members

Terms expire 1959: Dr. Carleton M. Fisher; Rev. Albert C. Niles; Alan F. Sawyer; Mrs. Edgar C. Wilson.

Terms expire 1961: Kingsbury Badger; Mrs. Benjamin B. Hersey; Rev. Raymond C. Hopkins; Dr. Clinton Lee Scott. *Ex officio:* Dr. Philip R. Giles.

Unitarian Members

Terms expire 1959: Dr. Merrill E. Bush; Nathaniel L. Harris; Rev. William W. Lewis; Rev. J. Harold Hadley.

Terms expire 1961: Dr. Roland W. Burbank; Mrs. Randall Hilton; Mrs. Ruth Hutchinson Richer; Dr. Richard M. Steiner. *Ex officio:* Dr. Dana M. Greeley.

Staff

Dr. Ernest W. Kuebler, Administrator; Mrs. Lotta A. Hempel, Assistant to the Administrator; Dr. Ernest W. Kuebler, Director, Division of Education; Rev. Edna P. Bruner, Frances W. Wood, Field Work and Education Consultation; Alice M. Harrison, Junior High Work, Royal H. Cloyd, Associate Director in Charge of Adult Programs; Mrs. Ann W. Denard, Librarian — Books and Visual Aids.

*Member of Executive Committee

Starr King School of Ministry
2441 Le Cone Avenue June 57
Berkeley 9, Calif.
Berkeley 9

(Section 520, P.L.&R.)

NOTICES

CALIFORNIA UNIVERSALIST CONVENTION

The California Fellowship Committee will meet, January 18, 1959, to examine Paul Sawyer in regard to his fitness for the Universalist ministry.

— FRED A. LESHANE

MIDWEST FELLOWSHIP COMMITTEE

November 15, 1958, the following actions were taken:

Full fellowship extended to the Rev. Paul H. Bicknell, of Elgin, who has served as a licentiate for over a year.

License as an ordained clergyman granted to the Rev. Guy C. Williams of Gary, Indiana, formerly of the Free Methodist Church.

Transferred the Rev. James McKnight to California and the Rev. Arnold Westwood to Connecticut.

— STANLEY MANNING, *Secretary*

NEW YORK FELLOWSHIP COMMITTEE

November 11, 1958: Accepted on letters of transfer, the Rev. John E. Wood, the Rev. James W. Hunt and the Rev. Raymond Scott from the Massachusetts Fellowship Committee.

— MAURICE W. COBB, *Secretary*

DOOLITTLE HOME
for the Aged
Foxboro, Massachusetts

Additional income is needed for current expenses. Annual dues, two dollars. Gifts gratefully received.

Additional funds are needed for maintenance. Remember the Home in your will.

A UNIVERSALIST HOME
FOR
UNIVERSALIST PERSONS

IF YOUR HOME BURNED TONIGHT

Have you ever thought
What you would do first?

You would look through the ruins to see what could be salvaged—especially for valuables, money and records. The chances are the most important—your records and cash—would be destroyed.

Unless You Were Protected
By a SENTRY SAFE

With one-hour 1700°F Underwriters' Laboratories Class "D" Label.

The initial cost only $79.95 for the Standard Sentry or $113.95 for the Sentry Major (freight paid east of the Mississippi, add $5.00 for shipments west of Mississippi) will pay for itself.
Sentry Standard (240#) 24½ x 17½ x 17½ (15 x 12 x 13 inside)
Sentry Major (330#) 24½ x 17½ x 23½ (15 x 12 x 18½ inside)

Immediate Delivery

JOHN D. BRUSH AND CO.
545 West Avenue
Rochester, New York

New Subscription Rates for
THE UNIVERSALIST LEADER

One year's subscription — regular	$3.50
One year's subscription to Libraries, Y. M. C. A., Y. W. C. A., Homes or Institutions	3.00
To Ministers	2.25
To New Members — introductory — one year only	2.00
Sustaining subscriptions	5.00

16 Beacon Street, Boston 8, Massachusetts